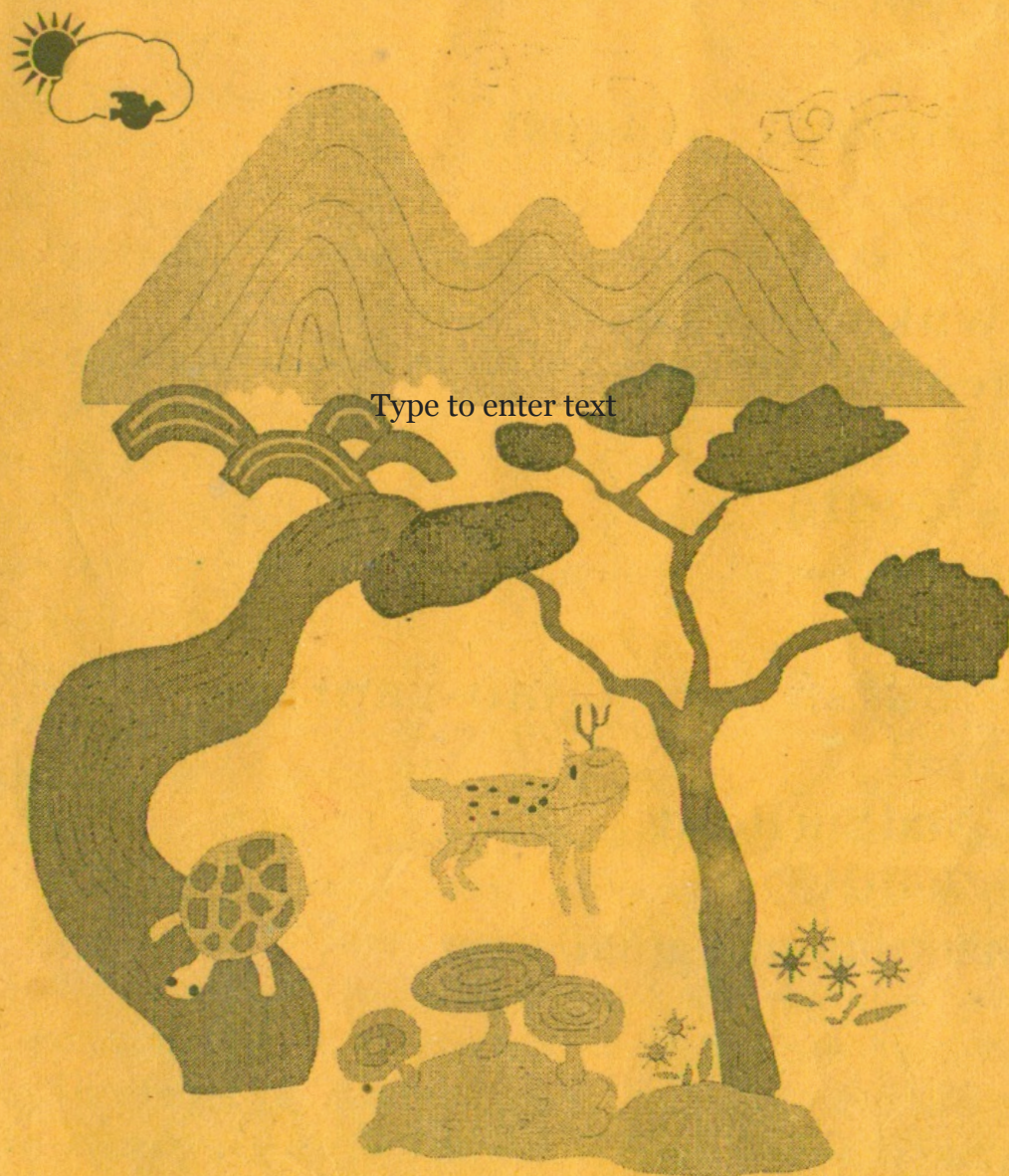


OLCIKI DO
MAURYA JUG REAK'
BRAHMI LIPI KANA



Olokić : Durbin Soren

Guher Aṛaṇ

10. Pāchīm Bangla sorkar pāhil kelas khon Santali pārsite oloḱ-parḥao ḱaluime - ḱaluime, ḱaluime.
11. Pāchīm Bangla sorkar Santali pārsi aṅgocme-
aṅgocme, aṅgocme.
12. Pāchīm Bangla sorkar primary iskulre bangla akhorte Santali pāḥao ḱaluime-
ḱaluime, ḱaluime.
13. Pāchīm Bangla sorkar hai iskulre roman haropte Santali pāḥao ḱaluime-
ḱaluime, ḱaluime.
14. Pāchīm Bangla sorkar Olciki haṭaome-
Bangla-Roman ḱaluime.
15. Bangla-Roman ḱaluime-
Olciki do haṭaome.
16. Sido-Kaṇhu-Birṣa Bir,
Babon taken japiṭ thir.

OLCIKI DO MAURYA JUG REAK' BRAHMI LIPI KANA



Oloḱiḱ : Durbin Soren

OLCIKI DO MAURYA JUG REAK BRAHMI LIPI KANA

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SANTALI PAṢSIRE AKHOR REAK BEOHAR

Inrajko abo disamte banij bepar laḡiḡko heć lena, menkhan ona são sãote onko do abo disam hamet ar sason laḡiḡko monsuba leda. Noa kami aosanok laḡitte onko do padriko banijleć koa ar mison benao talate Isai dhorom pasnao reakko kurumuṭu lefa. 1836 sal seć Uṛissa reak Jaleswarre J. Philipsko kol ledea. J. Philips do hoṛ hoponko udgau ar mison reak chatar umulre aguko laḡiḡ uni do ona toṭha reak hoṛ sereñ, hoṛ kaḡniko tumal kate pahilte Baṅgla akhorte onako doe chapa sodor leda arko laṛcaṛeć tahēkana. Ina tayom Ingraji akhor metaḡme Roman akhorte Santali paṛsi teak puthi kagoj sakam emanko chapa sodoreć tahēkana.

Dhanbad toṭha reak Pokhoriare misonko benao leda. Onde Misonariko hoṛ paṛsite hoṛ gidraḡko oloḡ-paṛhao ceć oco reakko bebosta leda. Onde onko pahil kilas khon Ponak kilas haḡiḡ reak puthi roman Santali akhorte benao leda ar Pongel (40) goṭeć Iskul benao kate oloḡ paṛhaoko calu leda.

Un jokhen Benagaḡia do Bihar rajostire tahēkana. Onde ho Misonariko Isai misonko benao leda. Nondege dherkae Santali laṛcaṛokkan tahēkana. L. O. Screfsrud, P.O. Bodding Santali paṛsi kin carca leda. Hoṛ sereñ, hoṛ kaḡni tumal kate Roman akhorte kin chapa sodor lefa. Benagaḡia Misonre pahil kilas khon ponak kilas haḡiḡ Santali paṛsite paṛhaok hoyokkan tahēkana. 'Peṛa Hoṛ' nutumte patrika ho odokok kan tahēkana. Nondege L. O. Skreksrud do Kolean Guru then khon tumal kate 'Mare Hapramko reak katha' puthi do roman Santali hcroptey chapa sodor lefa. Nonde khonge P. O. Bodding de Santali Dictionarye benao leda. Benagaḡia mission press hoḡko baṛsao leda ar aḡi aema Santali paṛsi teak puthi emanko chapa sodor leda.

Un oktere adom adom hoṛ hopon Santali paṛsiko carcaeṭ tahēkana. Onko mudre Ramdas Ṭuḍu. 'Raṣka' e tahēkana. Uni do 'Kherwal Boṇso Dhorom Puthi' e ol leda Baṅla akhorte ar Ghaṭsilaren jumidarko chapa sodor leṭa.

Uṛissa Maṃurbhaṅjren Paṇḍit Raḡhunath Murmu do 'Bidu Candan', 'Daṛege Dhon', 'Sidu Kanu' puthie chapa sodor leṭa.

Paḡchim Baṅla rajostṭi Medinipur toṭha Kamarbandiren Saḍhu Ram Chand Murmu aḍi aema okoć Sereṇ, Onoṛhē, Binti, Jom Sim Binti Baṅla akhortey olleṭa ar onako do ać goć tayom chapa sodor akana. 1947 sal reak Julai khon Bihar sarkar hotete Deoghar khon 'Hoṛ Sombad' nūtumte haptakiṃ khobor kagoj Santali paṛsite 'Devnaḡri' akhorte chapa sodoroḱ kana ar teheṇ haḃić hō chapa sodoroḱ kana. Noa Paṭrika hotete aema hoṛ onoliṃko benao rakaṭ akana.

Nunku Soren hotete aema sereṇ puthi, reheṭ ran puthi, kaḡni puthi, ar 'Cae-Campa' nūtumte paṭrika 'Devnaḡri' ar 'Roman' akhorte chapa sodor akana.

Anukul Ṭhaḡuraḱ Asrom Deoghor khon 'Cirḡal' nūtumte paṭrika Devnaḡri akhorte chapa sodoroḱ kan tahēkana.

1947 sal tayom Paḡchim Baṅla rajostṭire hō sorkar hotete 'Paḡchim Baṅla' nūtumte tara candokiṃ khobor sakam Baṅla akhorte chapa sodoroḱ kana ar teheṇ haḃić hō sodoroḱ kana. Noa paṭrika talate aema onoliṃko benao rakaṭ akana.

Ina tayom khon Bankura, Purulia, Howrah, Hooghly, Birbhum, Bordhoman khon aema patrika sodoroḱkan tahēkana, menkhan dherkaege onako do haṛsuṛ akana. Tetre nūtumte miṭ patrika Purulia khon Baṅla akhore aḍi aema sernage sodoroḱkan tahēkana, menkhan riṭ haḃić do haṛsurgea. Purulia, Bandowan khon 'Sii' nūtumte Baṅla akhorte candokiṃ onol sakam do teheṇ haḃić oḍokoḱtege menaḱa.

Bankura reak Chatna seć khon 'Lahanti' nūtumte Baṅla akhorte patrika do soḍoroḱ bhedrege menaḱa.

Howrah, Salkia 'Aboak Gāota' khon Baṅla akhorte patrika sodoroḱkan tahēkana, menkhan netar do haṛsuṛ utaṛ akana.

Kolkata khonak 'Jugsirijol' nūtumte Roman akhor teak candokiṃ patrika do 40 serma khon teheṇ haḃić sodoroḱtege menaḱa.

Bali-Uttar Paṛa ar Hooghly jila seć khon hō chad bid miṭ bar Paṭrika sodoroḱ kan tahēkana Baṅla akhorte menkhan onako do haṛsuṛ utaṛ akana.

Bordhoman khon 'Somaj Susar', 'Marsal Baṭi' nūtumte Baṅla akhorte patrika sodoroḱkan tahēkana, ona do haṛsuṛ kate nebetar do 'Jagarna' nūtumte puṭaḱ rakaṭ akana.

Birbhum khon 'Aṃurić' nūtumte 1971 salkore patrika Roman akhorte sodoroḱ kan tahēkana ona do dher din laharege aṛić akana.

SANTALI NIJ AKHOR BENAO LAGIṬ KURUMUTU

Santalko mudre adom adom hoṛ Santali teak nij akhor benao reakko kurumuṭu leṭa. Nij akhor benao reak ṭaḡid do noa kakhante heć lena baṇma jaṭikae jaṭ paṛsiaḱge nij akhor menaḱ takoa onkage. Santal jaṭaḱ hō nij akhon taken do aḍi jaṛuranaḱ kana. Dosar katha do hoyoḱ kana hoṛ hoponko do Uṛissa, Bihar, Bengol, Asam, Nepal, Baṅladeshreko girabaṣiḱ kana ar juda juda akhorte. Santaliko carcaeṭ kana. Miṭṭen akhor hoe len khan aḍi porhowanaḱ hoyoḱa. Noa hudis joṇaḱ do joto hoṛge tahēkan takoa. Hoṛ hoponko mudre Uṛissaren Pandit Raḡhunath Murmu 'Ol Ciki' nūtumte akhore oḍon leda ar aćaḱ akhor hoṛ hoponko baḍae ocoko laḡiṭ potao bhitkore ol kate ona akhore sarsadleṭ tahēkana.

Pachim Baṅgla Rajostī reāḱ Pachim Midnapur jila reāḱ Kamarbandi atoren Sadhu Ram Chand Murmu hoṛ hopon laḡiṭ akhore benao leda. Ona akhor reāḱ nūtum do 'Moñj Dander Āḱ'e doho leda. Uni benḡao tayom uniāḱ akhor do sarsadle lena.

Pachim Baṅgla rajostī Bordhoman jela reāḱ Durgapur khon Manohar Hansdaḱ 'Hapṛam Akhor Genteḱ' nūtumte akhore benao akada. Joṅgol Moholren Kedar Hansdaḱ do goṭa Joṅgol Moholre ato atore ona akhor sikhāuna laḡiṭ iskule benao akada.

Jharkhand rajostī reāḱ Dhanbad toṭha Nirsacāṭi phedre menāḱ Dhorompur atoren Ram Chandra Murmu hō akhore benao akada, menkhan ona akhor do aḡi jāṭi bañ sarsadle akana.

Niā chaḡa kate hō Mednipur, Dakhin Dinajpur emankoren aema hoṛge Santali akhorko benao akada, menkhan disām hoṛ talare do onka lekate bañ sarsadle akana.

Suṭik nām akana bañma ne haḡiḱ 14 goṭeḱ Santali akhor benao akana.

OLCIKI AKHOR

Aḱaḱ lai lekate Paṇḡit Raḡhunath Murmu do kathae 1925 salre Ol-ciki akhore odoñ akada. Ona akor ar aṛaṇ reāḱ ṇamuna do noñka leka:-

o	ot	og	on	ol
a	ak	aj	am	au

i	is	ih	in	ir
u	uc	ud	ur	uy
e	ep	ed	en	er
o	ot	ob	ou	oh
.	.	~	-	9

Mũ tuḡaḱ Gaḡla tuḡaḱ Rela Pharka Ohod

Noa akhor muṭhaṇ aṛaṅge Olciki doko metaḱ kana.

Laiako kathae Bondiram Murmuge Uṛissa khon Kolkatate noa akhore gugu aḡu leda ar Adibasi Socio Educational and Cultural Association (ASECA) bandhao kate olciki reāḱ porcarko ehōṇ leda. Unkhonge Olciki papasnao gāota metaḱme ASECA do sorkar then olciki aṅgoc ocoe reāḱe dorbaref tahēkana. Ona dorbarre sorkar seḱ khonko men leda bañma:

1. Pachim Baṅgla Rajostīre hoṛ hoponāḱ tinaḱ goṭeḱ samit se gāota menāḱa onakoren raṣiā se bhogdoko lagaete mīṭ jarwaḱ se seminar hoyōka.
2. Ona jarwaḱ se seminarre Kolej, Biswabidyayren gaḱhuṛ paṛsi paṇḡitkoko neōta ocoḱa ar onkoāḱ hō motamot hatao hoyōka.

3. Santal akilan, gakhuriã hor, Somaj Susariã, Mahasoe, Profesor emanko neõta ocoãa ar onkoak motamot hatao hoyoka.
4. Olciki salak tinaã Santali akhor oãon akana se benao akana onako sanam gahirte tula-jokhae hoyoka ar motamot sodor hoyoka.
5. Roman, Baãgla, Olciki okaãak Paãhim Baãglare çaluãa ona reak ore orpaã galmarao hoyoka ar seminarre goãa uriã kate sorkar baãae ocoye hoyoka. Ona lekatege sorkar do kamie laha idiya.

Menkhan ceãko karonteco onkanak seminar do baã hoe daãewada. Inakãtege 1977 salre bachnao (bhoã) hoe lena ar Paãhim Baãgla rajostire koyẽ thok (left front) reak sorkar benawena. Un okte ASECA do olciki aãgoc ocoe laãiã Kolkata nagraha reak Sido Kanhu daãharre michil kateko heã lena arko miãin leda. Ona miãinre Adibaã bhaãlai doptoren mantri Sambhu Mandi ar Sira Mantri Jyoti Basu takin seãer kate 'Memorandum' kin ataã leda ar un jokheã Jyoti Basu doe menleda baãma Roman horop do Inãraãkoak kana. Ale do aãdi usaãtege Olciki aãgoc reakle kurumuãuea.

Unre ASECA ar CPM dol dene banar aãdiko kusi raãkaãyena, cedaã ente ol ciki kakhante tamam adibaã tããã hoã hoponko CPMaã chatar unulre aãguco laãiã aãdi maraã atko ñam keda. Rajniti reak aãditeã hulaã raãkaã reak din.

CPM doe menkeda baãma Olciki akhor goãae laãiã jahan seminar se ropoã galmarao reak jaãuã do baãuka, ente noa do Santal nehoraã daãbi kana. Ado aãdi ackage 1979 salre Buddhadeb Bhattacharya (*Information and Cultural Minister*) Partha Dey (*Education Minister*) ar Sambhu Mandi (*Tribal Welfare Minister*) eman *Writers Building* reak Roãanda Hall khonko laã jaãhir leda baãma 'Olciki' do nitigoto bhabte Paãhim Baãgla sorkare aãgoc keda.

OLCIKI AKHOR DO CEã LEKAN AKHOR KANA?

Olciki akhor reak ñutum se araã do paãhil sarre oka soroborno menaã ona lekate akhor reak araã do ñutumakana. Soroborno odol-bodol lenkhange beãjon borno reak akhor araã do bodoloãa. Beãjon borno do soroborno reak akhor jorao kate ceã leka akhor araã ñutumoka ona do nonka leka:-

ð	no	ng	ne	np
o	it	ig	in	il
ð	ob	ow	oi	oo
a	ok	oj	om	ou
l	ze	zw	za	zd
i	es	eh	en	er
u	oa	od	oo	oe
z	oa	od	on	or
e	op	od	on	or
ð	on	ow	oi	oo
o	ut	ub	uã	uh

Laãiako baãma Olciki akhor ñum laãiã oka soroborno menaã ona ocoã lekhan sareãak do eken 'Dhoni' se araã tahena. Ona do naãka leka:-

t	g	ñ	l
k	j	m	w
s	h	ñ	r

mudre tih' ar 'oh', 'u' ar 'ou', 'ũr' ar 'er' miť dhoni kanre hõ barea dhoni do cedať uduť akana? Miť dhoni kan khan barea akhor do cedať?

ć, t, k, p :- noa kećeť arań akhor do olcikire banuťa, ol cikire 'ć' bodol D(aj), 't' bodolte Ɔ(ud), 'k' bodolte Ɔ(og) ar 'p' bodolte Ɔ(ob) metaťme miť akhorta barea arań se akhor reať namuna ņeloť kana. Olcikire kećeť arań dhoni ar akhor do banuťa. Khan noako do ucran lekate ađige beťbagoka. Jeleka:-

k - Ɔ - kecať (bZDƆG - olcikire)

ć - D - careć (DZDZD - olcikire)

t - Ɔ - torhoť (OZDƆD - olcikire)

p - Ɔ - sapať (ZDƆD - olcikire)

Olciki ođonren karigol do ađi kucite hudisakada, onage saťutok kana.

Dr. R. M. Macphail jothatgey men akada banma, k, ć, t, p,- while each of these belongs properly to one of the above Categories, k being a velar or guttural; ć - palatal; t - a dental and p - a labial. If it more convenient to consider them together, they are four consonants checked deliberately and suddenly in the middle of being pronounced.

In a sentence or phrase where these letters are followed by a vowel, they are changed their form; 'k' becomes 'g'; 'p' becomes 'b'; 'ć' becomes 'j'; and 't' becomes 'd' where the vowel in A (ਅ) this change is optional and the rule does not apply.

In the case of verbs ending in a half consonant when the following tense sign begin with a vowel (An in trodution to the Santali).

Pařsi gaťhuria G. A. Grierson aťať Linguistic Survey of India - vol.- IV puthirey ol akada; "The semi consonant 'k' is pronounced further back in the throat than the consonant 'k'. The semi consonants are a

characteristic feature of all Munda languages. They have marked in various ways. Thus we are often 'a' and 'ah' for 'ať'; 'ai' and 'ac'; 'a'; 'ai' for 'ach' and so forth; I have followed Mr. Skefsrud in writing k, ć, t, p respectively.

The 'k' of the inanimative suffix 'ok' is never changed; the 'k' of the passive suffix 'ok' only in the intensive form 'og'- 'ok'. The final 't' of verbal suffixes become 'd' before animate suffixes beginning with a (ਅ) vowel. There is further now a tendency especially in the language of men, to substitute for 't' before the categorical A (ਅ). Thus

mať - cut,

mag-a-e - he will cut,

mage-me - cut him,

mag-iń-me - cut mine,

mať- dať-ať-ae- he may cut,

mať-ko-m- cut them;

mať-ať-me- cut at it;

mať-ae-me- cut for him;

mať-eť-a-e or mať-ed-a-e - he cuts;

gitić- lay downs,

gitij-e-pe - lay him down;

ceť- learn, imperative - ced-ma;

duťup - place,

duťup-iń-me- place me.

In such verbs as are both transitive and intransitive the semi-consonant is always left unchanged when the verb is used in an intransitive sense, thus -

beret me- stand up, but

bered me- raise up,

beret-a-iń - I shall arise,

bered-a-ń- I shall raise.

Khan olciki ođonren karigol do nunať haťić bae gańon leťte k, ć, t, p kećeť arań do bae saťit dať akaoda, onate uni do noako dhoni mente bae aťkar daťewakada. Temeć hudis kakhante noa reať niťan do

bae buj dare akaoda. Onatege olciki do Santali parsi lagit be-mananak kana.

Olciki akhor odoiñ do Santali parsi eken 6 goṭeṭ soroborno ar 24 goṭeṭ beñjon borneo nam odoiñ dareada. Menkhan Santali parsi do 8 goṭeṭ sorodhoni ar 37 goṭeṭ Beñjon dhoni metaḱme jotore 45 goṭeṭ dhoni menaka, onako do noñka leka:

Sorodhoni -

o, a, ʌ, i, u, e, ɛ, u

Beñjondhoni -

k	kh	g	gh	ñ	ḱ
c	ch	j	jh	ń	ć
t	th	d	dh	n	ṭ
ṭ	ṭh	ḍ	ḍh	nh	
p	ph	b	bh	m	ṑ
r	l	s	h	ṛ	
y	ṇ	w			

Noa dhoni do P. O. Bodding hotete khondron metaḱme khandri haḱiḱ duñḱḱ katey nam odoiñ akada.

Mit'ten parsi tinaḱ dhoni tahena ar dhoni picha akhor benao do aḱi jaṛuṛanaḱ kana. Pañḱitko onageko men akada.

H. A. Gleasone men akada- *'Ideally at an alphabetic system should have a one to one correspondence between phonemes and graphemes. That is each grapheme would represent one phoneme and each phoneme would be represented by one grapheme'* (An introduction to descriptive linguistics: writing system, chapter 35.17 PP-418).

L. Bloomfielde men akada *"The principle of alphabetic writing one symbol for each phoneme is*

applicable, of course, to any language" (language, writing records ch. 17 PP 291).

R. M. S. Heffner doe men akada *"there shall be a separate sign for each distinctive sound"* (general phonetics).

Bloock Tugare men akada *"all we need here is one symbol for each phoneme of the language to be transcribed."* (Outline of linguistic Analysis PP - 46).

Enḱekhan bon nel namaṭ kana bañma olciki odoiñen kaṛigol do dhoni ar akhor reak jahan neom kaṇun seḱge bae taṛam akada. Cedaḱ ente onkan dis hudis bañ tahekan taete. Dhoni ar akhor reak neom lekate Santali parsi do 45 goṭeṭ akhor jaṛuṛa menkhan olcikiren odoiñ kaṛigol do eken 30 goṭeṭ dhonie nam ket'te 30 goṭeṭ akhore odoiñ akada. Santali parsi lagit' noa do aḱitet' duk dosa kana.

OLCIKI AKHOR REAK MUṬHAṆ

Olciki akhor do hoṛ hoponak legcar aṛicalī salaḱ jāhān mil se sompok do bañuḱa. Hoṛ hoponko akoak oraḱ-duar cet' lekako saphaya, potawa lilibici ron ate ar onare cet' leka onol-bonol, likan-gorhon āk ar chubiko benawa se sohrae emanre goṛa duarre okaleka holonṭeko ola ona salaḱ olciki akhor reak jāhānaḱ sompokge bañuḱa.

ENKHAN OLCIKI DO OKARE NAMENA?

Manotan Gorachand Murmu (Bankura) aḱaḱ ol puthi "পন্ডিত রঘুনাথ মুরমু ও অলচিকি" (Pandit Raghunath Murmu O Olciki) (তৃতীয় সংস্করণ, ১লা সেপ্টেম্বর ১৯৯৮) rey men akada - "রঘুনাথ মুরমু উড়িষ্যা প্রদেশের ময়ূরভঞ্জ জেলার অর্জুণত

ডাহারডি নামক এক মধ্যবিত্ত পরিবারে ১৯০৫ খ্রীষ্টাব্দের ৫ই মে জন্ম গ্রহণ করেন। ১৯২৪ খ্রীষ্টাব্দে তিনি বারিপাদা হাইস্কুল অফ ময়ূরভঞ্জ থেকে মেট্রিক পাস করেন। ১৯৩১-৩২ খ্রীষ্টাব্দে বারিপাদা পাওয়ার হাউস থেকে অ্যাপ্রেনটিসশিপ সমাপ্ত করেন। তিনি নিজের বাড়িতেই বিভিন্ন রং বেরঙের কাপড় তৈরী করিতে লাগিলেন। তৎকালীন মহারাজা প্রতাপ চন্দ্র ভঞ্জদেও এর দেওয়ান ডঃ পি. কে. সেন পর্যন্ত এই সব নকশা যুক্ত কাপড় দেখিয়া অবাক হইয়াছিলেন। তিনি রঘুনাথের প্রতিভা দেখিয়া তাঁকে ইন্ডাস্ট্রিয়াল ট্রেনিং নিতে অনুরোধ করেন। তাঁরই প্রচেষ্টায় রঘুনাথ পশ্চিমবঙ্গের কলিকাতা, শ্রীরামপুর এবং গোসাবাতে ইন্ডাস্ট্রিয়াল ট্রেনিং গ্রহণ করেন।”

Kolkata, Srirampur, Gosabakore oka *Industrial Training Institute* tahēkan onako do eken Sahebkoak tahēkana. Kolkatare Sahebkoak puthi *library* hō tahēkana. Raghunath Murmu do saheb koak *libraryre Paleography* (mare ti teak akhor) puthikoe nel ar parhao boteć lefa. Cedać banma C. S. Upasakać ol puthi “The History and Paleography of Muryan Brahmi Script” puthi reak 191, 241, 247, 284, 288 ar 309 sakamre menać akhor são ol-ciki reak **Ł** (is), **Ų** (uc), **Ų** (am), **Ų** (aj), **Ų** (ot), **Ų** (oũ), **Ų** (e), **Ų** (ak), **Ų** (er), ar ~ (rela), - (pharka) eman akhor ar cikhnako do Maurya Jug reak Brahmi Lipi salać parwa juri jurić kana.

Gothic lipi malare menać ‘Bhi’ lipi do olciki reak **Ų** (ir) ar ‘Pi’ lipi do olciki reak **Ų** (iñ) akhor salać jurić kana.

L. Bloomfieldać ‘Language’ puthire menać 4 (ponea) akhor do olciki reak **Ų** (iñ) akhor salać jurić kana. Ina chada sarećać olciki akhorko do dakhin Bharot reak lipi citar salać mil menaća.

Pandit Raghunath Murmu enkhan ac̣te Olciki akhore benao lekhan cekate Maurya jug reak Brahmi lipi salać Olciki do milaoća? Noa khonge adi algatege orom namoć kana banma olcikiren karigol do ac̣te do bae

benao akada. Uni do *Indian Paleography* ar etak etak lipi mala khon akhor doe tumal akada ar Roman Santali akhor dhara pañja kate olciki doe odon akada. Aćak sirjau do ban kana. Endekhan olciki reak jãhã bisesatta menaća? Ceť hō banuća.

OLCIKI CETANRE C.P.M.AK RAJNITI AR A.S.E.C.A.WAK DALALI

1977 sal sećge Olciki reak lařaona do ehop lēna. CPMać do onka rajari dare ban tahēkan takoa. CPM rajari dare arjao laćit* Olciki do y lokha daram keda. Olciki angoc lekhan adi usaratē CPM do Mednipur, Bankura, Purulia salaćte tamam Paćhim Bañgla reak jila kore Adibaśi talare jumie kayem dareaća arhō oktere Jharkhand reak lařaona do đigir đigir joloćkan tahēkana. CPM do Jharkhand birudrey tahēkana. Hoř hopon Jharkhand lařaona khon ocoćko laćit* e rikā leđa. Ona iate CPM tãhã Bamphront sarkar do olciki bogea se bařića, Paćhim Bañglaren hoř hopon angocako se ban ona reak phikir ban kate 1979 salre nitigoto bhabte olciki doe angoc keda ar 1980 salre Pandit Raghunath Murmu Purulia reak Hurareko man kede. Raghunath Murmu cedać Kolkatare man ban em kate Purulia reak đihatre manko emadea? Ona reak maran jos do hoyoć kana Adibaśiko CPM dolać chatar umulre agu kate Jharkhand lařaona bhoilo ocoe. Sařige CPM do ASECAwać gořote đherkae adibaśi tãhã hoř hoponko akoać ayurreko aguket*koa. CPM ar ASECAwać do Santali pařsi, olcikire eklae eksoko hoyena. Santali pařsi, legcar, praimari mařtar koać olcikire Training, puthi chapa sodorre athanthar sarkari řaka khorocena, ona reak đherkaete CPM ar ASECAren keđarkoać pokeřre boloena.

CPMaK elante ASECA doko elanena, CPMaK darete ASECA do dareanko lekhaena ar dadagiriko ehokkeda. CPM cet leka etak dol bako beret ocoako kana onkage ASECA ho adibasi taha hor hoponak hokre akogeko laha barae kana. Santal Akademi, Akasbanire, Siksha Bibhagre, Adibasi Bhalai Bibhagre onkogeko laha baraea. Olciki chada etak jahan akhorte Santali puthi-patrika bako akhrii ocoaka. Ako elakare puthi niya bam acur dareaka. Noa cetanre onko do 'SONTRAS'ko lagao akada. Patabindhā melare olciki chada kate etak akhor teak Santali puthi-patrika rec kate disom hor samanre sanamko jundiada.

Noa do gonotontro reak adi maran 'AGHAT' hor soamjreko calukeda. Manotan Dharendraanath Baskey do Vidyasagar Viswa Vidyalaya khon DLit. emaeko goa let khan ASECA do Rajyapal then sen kate bhangao reakko monsuba leda.

Hor somajre gonotantik do adi monjte manao kana. Menkhan CPM ar ASECA do ogonotantik upate olciki nitigoto bhabte sarkar hoteteko angoc oco keda. Pachim Bangla rajostre aema *Social Organisation, Association, Club*, gaota chada kate ho aema budgariya, prophesor, mahasoeko menakkoa, onko begor dilai kate, begor galmarao kate sarkarak nitigoto bhabte olciki angoc do thik ban hoe akana. Bako nelleda olciki do thika se ban. Hor hopon do adi maran 'gonotontro prio' hor kanako. Onko do adi an-ari Citri Ghuṭu tandireko benao leda. Galmaro, bicar, ar torko-bitorko meta kme samkasati talate an-ariko tol leda ar Citri Ghuṭu tandi reak ghas hoko durup cedre leka.

ASECA do hor hopon koak gonotontro ar patiuko at utar keda. Noa birudte cet cekae jarura ona do disom hogeko gotaya.

A.S.E.C.A. DO HOR HOPONAK PARSI AR SAGAIKO KARGO KEDA

Deko leka man manot katha 'apni' leka ho horte 'alin' 'aben' katha do ASECA hotete calu akana dakhin secren adom adom olok parhao cet anak horkore. Noa sagai goa hor moholre calu ocoe lagi ASECA do adi ate kurparok kana. Hor somajre 'alin' 'aben' sagai do honhar, hanhar, bahu, jawae, ajhnar emankore manot salak jug hilo k khon beohar hijuk kana. Noa sagai beohar do latu (ucu) katic (nicu) reak begare aguet kana ar hor hoponak sagai do solom lotomok kana. Noa sagai nawakarte calue ar beohar do thik do ban kana. Noate ucu-nicu bheda bhede aguea. Noa sage do usarate bondoe jarur kana.

ASECA do arho Santali parsire nawā nawā 'ror' benao katey caluet kana. Jeleka—Macet, Parset, Sutret, Saohet, Saota eman aema ror. Okare do jahan orgondage banuka. Am-in jahan man taha athori pathori ror odon kate porcar ar beohar lekhan Santali parsi reak man-marjat ar ijot ho cabaka.

Noa ror se poribhasa benao reak do aema dhara menaka. Santali parsi reak ho dhara menaka. Santali parsiren gakhuria horge noa doko benao dareaka.

1953 sal secre Bharot sarkar do parsi bidiako darete poribhasa benao kate Bangla Hindi eman parsi reak poribhasako tear leta, ona poribhasa kumitire Biswa Bidyaloy emankoren parsi gakhuria tahēkate poribhasako tear leta. Bangal parsire poribhasa kumitire parsi gakhuria Suniti Catarji, Sukumar Sen emanko tahēkana.

**AKHOR BABOTTE GAKHURIA
BIDIANKO CETKO MENEDA
ONA DO NONKA LEKA:-**

এই কারণে সিদ্ধান্ত গ্রহণের কালে সব দিকটা মাথায় রেখেই এগোতে হবে। তাই, আমার মনে হয়, একবারে প্রাথমিক স্তর থেকে সাঁওতালী ভাষা পড়ানোর ব্যবস্থা কতখানি সম্ভবপর, তা করণীয়। কিন্তু অলচিকিতে তা করা সম্ভবপর নয়। বাংলা হরফেই করণীয়। জানি, অলচিকিকে কেন্দ্র করে সাঁওতাল উপজাতির মানুষদের একটা ভাবাবগ আছে। সেটা স্মরণে রেখেই আমার ওই প্রস্তাব। ভাবাবেগ জাতিগত বিকাশে তার অগ্রগমনে প্রয়োজন। তবে বাস্তবকে এড়িয়ে শুধু ভাবাবেগ দ্বারা আমরা কেউ চালিত হলে ভুল হবার আশঙ্কা থাকে। আজকে এদেশের সমস্ত উপজাতির তথা জাতির জীবনেই এক সন্ধিক্ষণ। সেখানে যতদূর সম্ভব বুঝে শুনেই আমাদের পথ চলতে হবে।

*Arun Chowdhury
Former General Secretary
All Bengal Teachers' Association*

"Finally when there is any pamphlet or book on the alchiki script it is always preceded or followed by supernatural anecdotes related to the life of Pandit Raghunath Murmu. Is it for giving a magical touch to the script for common attraction or for exploiting the emotion of a minority group for an emotional upsurge?"

We should not forget that we are living in the twenty first Century when our knowledge about language and script and research connected therewith has undergone a sea change. We have to introduce script after much research and deliberation, having a sure of scientific precision. We should not forget that what we are introducing to day, we are doing it for the future generation. If we introduce a script representing perfectly the sound system of the language, we will do

some good to our future generation. We should also be cautious that whether the introduction of the script for appeasing a minority section of people will push the whole people to a century backward for whom the Script being introduced.

*Dr. Arun K. Ghosh, Reader
Deptt. of Bengali
University of Burdwan*

"In my opinion, Introduction of Santali language (in Alckiki script) is not presently feasible as adequate study materials are not available in Alciki script. Such materials may not be available in near future.

Point should be given to the issue of teaching Santali at the primary level with immediate effect. Introduction of Alciki is a separate issue. It should not be allowed to halt the process of teaching Santali as a first language at all level up to the degree stage. Orissa, Jharkhand, Bihar also Assam besides West Bengal should together take a decision about Alciki script, West Bengal can not take a unilateral decision in this matter. Bangaldesh is also involed with nearly 8 lakhs of Santali speakers in its northern areas."

*Dr. Animesh Kanti Pal
Ex-Professor
Midnapur College and
Rabindra Bharati Univeersity
and eminent linguist.*

সাঁওতাল ভাষায় লিপি প্রবর্তনের পূর্বে কোন স্থির সিদ্ধান্তে আসার আগে নিম্নলিখিত কয়েকটি বিষয়েও চিন্তার অবকাশ আছে।
১। এ বিষয়ে সেই সমাজের বিশিষ্ট ব্যক্তিদের মতামত এবং শিক্ষার সঙ্গে যুক্ত অন্য সমাজের ব্যক্তিদের মতামত প্রয়োজন।

২। বিভিন্ন রাজ্য যেমন- বিহার, ওড়িশা, আসাম, ও পশ্চিমবঙ্গে সাঁওতালী ভাষার বিভিন্ন লিপি প্রচলিত আছে। এই কারণে এক রাজ্যের সাঁওতাল অন্য রাজ্যের সাঁওতাল সমাজের সঙ্গে লিখিতভাবে ভাবের আদান-প্রদান করতে সক্ষম নয়।

৩। সারা ভারতের সাঁওতাল সমাজের জন্য চিন্তা করলে ব্যবহারিক দিক থেকে হিন্দি বা রোমান লিপি গ্রহণযোগ্য। অন্যদিকে শুধুমাত্র পশ্চিমবঙ্গের সাঁওতাল জনগণের জন্য চিন্তা করলে ব্যবহারিক দিক থেকে বাংলা হরফকে প্রাধান্য দেওয়া যেতে পারে। কিন্তু সাঁওতাল সমাজের বিরাট জনসংখ্যা যদি অলচিকি বা অল হরফকে নিজেদের ভাষার জন্য ব্যবহার করতে চান, সে বিষয়ে যথেষ্ট গুরুত্ব দেওয়ার অবকাশ আছে।

*Dr. Manas Kamal Choudhury,
Director, Cultural Research Institute
B. C. W. Deptt., West Bengal.*

২০০১ সালের ১৮ ডিসেম্বর তারিখ সাঁওতাল ভাষা কমিটির সদস্যের সঙ্গে আলোচনার সংক্ষিপ্ত বিবরণ।

“Santali is neither taught as a language in Primary, Secondary, Higher Secondary and university in Orissa, nor Santali is used as a medium of instruction for different subjects. Santali with Olciki script was only introduced in 30 schools (20 in Mayurbhanj district, 5 in Keonjhar district and 5 in Sundargarh district from May, 1992 on an experimental basis.”

Contradictory views and discrepancy between claims and real practice.

Almost all the Olciki teachers who answered Questionnaires and were interviewed were strongly in favour of teaching of Santali through Olciki. But about

20% of the parents interviewed and who were also served questionnaires were not in favour of their wards learning Olciki. The rest 80% are found to be totally unaware of all these facts. While the teachers claim to teach Olciki, the students deny the fact. Except in a few cases, Olciki is not found to be taught, to some extent, are found to be close by the Olciki teaching centres run by ASECA.

Most of students and some teachers opine that learning of Olciki becomes difficult after learning of Oriya script. The vice versa, in their opinion, is also found to be true. There seems to have a tendency not only to confuse Olciki with Santali language but also the script taking prominence over the language.

The demand is so much for the recognition of the script Olciki, the Santali language seems to lose out to the script. Educated people, therefore, are found to equate Olciki with Santali language.”

*Dr. Manmatha Kundu,
Director Academy of Tribal Dialect of Culture
(SC & ST Development Deptt.)
Govt. of Orissa*

“Language and script are two different things. Script come much later and its age is about half the age of language. Certain languages are written in more than one script and certain scripts accommodate more than one language. Scripts named after languages are misnomers. If there are 200 to 700 languages in India. There are only 20 scripts. Indian states are multilingual and there is no reason why a minority should feel shy of the dominant language. In fact it is good policy for a minority language to be written in the same script as the dominant language for that will help the minority community to have access to development. In Orissa Olciki was introduced in 30 schools to see how it fares. The experiment seems to have failed mainly because

there was no transaction allowed between olciki and Oriya. Since one is more concerned with language than script, one must see to it that no language is endangered for reasons of script."

*Professor Debi Prasanna Pattanayak,
Former Director of Central Institute of Indian
Languages (CIIL), Mysore*

"As far as the script is concerned one of the script which are already in use by the parents of the students is to be recommended. In case another script is introduced it will reduce even children from literate families to the level of first generation learners. According to my own observation, the only script in which there is a wide spread literacy among adult santal in West Bengal is the Bengali script. My own experiences are limited to the southern and western parts of West Bengal, however. I have heard that in other parts of West Bengal Roman script has a similar position among the santal, but I have no personal experience from those areas and my only suggestion is that any script commonly known among the grown up santals is the one to be recommended.

At present the Olciki script is not to be recommended as a medium for school education as there has not yet been created any wide spread adult literacy in Olciki among the Santals."

*Peter B. Andersen
University of Copenhagen.*

Guṭ katha

Cetanre laien reak bhoñ katha do noa kana:-

1. Olciki akhor do Maurya Jug reak Brahmi lipi mala, Gothik lipi mala ar ar koak lipi mala khon tumalak kana. Santal jatak parsi legcar, aricali salak jahān sompok do banuka. Onate olciki akhor do hoṭ hopon koak do bañ kana. Bamfront sarkar oka nitigoto bhabtey angoc akañ ona angoc barey ruar kakma. Rajostiren gakhuriā parsi bidiān, prophesor onko saōte gaōtaren hoṭ lagaete jaorak se seminar hoy oco kate goṭakma oka akhorte Paṭhim Baṅla rajostire Santalite olok paṭhao caluka.
2. Mimiñ goṭeć dhoni laḡiñ akhor noa neom do olcikire banuka. Santali pārsire tinaḡ dhoni menaka olciki kaṛigol do bae pachnao daṛe akada. Olcikire eken 30 goṭeć akhor menaka, menkhan Santali pārsire do 45 goṭeć aṛaṇ menaka, ona lekate Santali pārsire do 45 goṭeć akhor jaṛuoka.
3. Olcikire Soroborno do 6 goṭeć menaka menkhan Santalire do 8 goṭeć Soroborno menaka, onka lekage olcikire 24 goṭeć Beñjon borno menaka menkhan Santali pārsire do 37 goṭeć Beñjon borno menaka, kajete olciki do Santali pārsi reak dhoni lekate bañ benao akana.
4. Ol-ciki reak beñjon borno do Soroborno lagao kate nūmuḡ do be-ḡhob gea.
5. K, ć, ĩ, p - Olcikire noako keceñ aṛaṇ reak akhor do banuka. Olcikiren kaṛigol kecet' aṛaṇ ṭhik lekate bae saḡit daṛewakada, onate mit' akhorge bar lekae aṛaṇ akada. Noa hō ekalte be-ḡhobgea. Jeleka-

Ḡ (og-k) : ḠḠḠḠ - gogok, Ḷ (aj - ć) : ḶḶḶḶḶ - jokheć, Ḷ (ud - ĩ) : ḶḶḶḶḶ - doneñ, Ḷ (ob - p) : ḶḶḶḶḶ - busup. Noa do aḡiteñ hahara reak katha kana, Olcikire

Mũ tudaḱ, Gaḥḷa tudaḱ lagao kate oka ucranok kana ona do Roman Santali akhor dhara hotao akana.

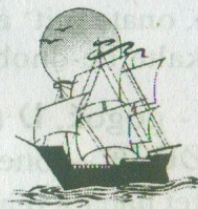
(P.O. Bodding do *diacritical mark* (tudaḱ cikḥṇa) metaḱme mũ tudaḱ, gaḥḷa tudaḱ eman beoharrey men akaṭa *"It is freely acknowledged that the use of diacritical marks is a nuisance but till the time comes when our alphabet are perfected so as to have one character for every sound, or anyhow untill we get more letters than we at present have diacritical mark can not be avoided"* (Materials for a Santali Gramer, Page 465).

Enḍekhan olcikiren ḱarigol do cedaḱ nāwā akhor bae benao leda? Asolre do daṛege unaḱ baṇ tahēkana.

6. Ḍ (h) — akhor lagao kate olcikire mahapran borno benao akana. Menkhan onako mohapran borno reaḱ nūtum do baṇuḱa. Olcikiren ḱarigol do mohapran dhoni mente bae sikar akada. Noa hō Roman Santali dharagey paṇja akada. Cedaḱ mahapran dhoni reaḱ akhor do bae benao akada? Asolre do noage ṭemeḱ hudis reaḱ katha kana.

7. Olcikire Ṣ (ih), Ḍ (oh), Ṣ (u), Ṣ (oū), Ṣ (ur), Ṣ (er) miṭge dhoni kanre hō cedaḱ babar gotec akhor do?

Cetanre laien karonte olciki do Santali paṛsire baṇ jojaḱ kana. Onate Paḱhim Baṅla rajostiren sarkar metae jaṛuṛ kana olciki doe baṭilkaḱma. Ar oka akhorte Paḱhim Baṅglare Santali oloḱ paṛhao hoyoḱa ona do Paḱhim Baṅglaren hoṛ hopon ṭhen khon salha hatao katey ḱaluema.



Guher Aṛaṇ

1. Aboak laṛhai -
Jitkar, jitkar.
2. Santali paṛsi ar legcar laḱiṭ -
Miduk abon, miduk abon.
3. Hoṛ jaṭi hoṛ somaj -
Jotonabon, jotonabon.
4. Oloḱ aḱil debon hamet -
debon hamet, debon hamet.
5. Olciki do ceṭ kana? -
Hoṛ hoponak jhapni kana.
6. Abo babon bataoa -
Olcikibon haṭaoa.
7. Paḱhim Baṅla sorkar Olciki do haṭaome -
haṭaome, haṭaome.
8. Paḱhim Baṅla sorkar sanam hoṛ atore iskul -
benaome, benaome.
9. Paḱhim Baṅla sorkar sanam primary iskulre hostel -
ḱaluime, ḱaluime.